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MINUTES

OF THE

THIRTY-NINTH ANNUAL SESSION

OF THE

Canaan Baptist Association,

HELD WITH

SULPHUR SPRING CHURCH,

JEFFERSON COUNTY, ALA..

October 5th, and days following, 1872.



FRANK A. DUVAL & Co., BOOK AND JOB PRINTERS, BIRMINGHAM.

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MINUTES.

The appointee to deliver the Introductory Sermon being absent, and the Alternate did not arrive in time, the Sermon was preached by Elder J. A. McDonald, at 11 o'clock, A. M.

SATURDAY, October 5th, 1872.

At 1 o'clock, P. M., the delegates assembled at the Church and were called to order by the Moderator, Elder A. J. Waldrop, and after appropriate exercises led by the Moderator, the Association proceeded to business.

The Letters from the Churches were read by Elders J. Grimes and P. Musgrove, and the names of the Churches and delegates enrolled, as follows:

RUHAMA—Elders A. J. Waldrop, J. A. McDonald, E. B. Waldrop and Bro. H. F. Wood.

MT. ZION—Elder J. H. Weatherly, A. J. Nunnely, S. A. McClendon.

SARDIS—C. H. Night, J. M. Night, J. N. McFall.

NEW PROSPECT—Elder H. G. Smith, C. H. Herring, D. T. Hodge, B. E. Herring.

VILLAGE CREEK—B. M. Waldrop, C. Williams, T. F. Waldrop.

PRUDE'S CREEK—Elder B. S. Thompson, R. Stone, Wm. Birchfield.

FIRST BAPTIST CHURCH, BIRMINGHAM—T. McConaughy, H. L. Watlington.

MUD CREEK—W. C. Horton, M. M. Guinn and S. V. Travis.

ROOK CREEK—A. H. P. McClane, H. J. Philips and A. G. Waldrop.

ROUP'S VALLEY—J. H. Baker.

SHADE'S VALLEY—John Massey.

NEW BETHEL—W. J. McCrary, J. B. Lively, M. Roberts.

CANAAN—Elder James Grimes, E. R. Bell, (a Licentiate), and J. P. Massey.

CAHABA—M. K. Vann, W. W. Praytor, R. K. Vann and W. L. C. Vann.

BIG CREEK—O. M. Smith.

GOOD HOPE—J. F. C. Foster, N. W. Hulsey.

SALEM—T. A. Anderson, David Glenn.

SULPHUR SPRING—J. A. Baker, W. J. Eubank, S. Wilson.

PLEASANT GROVE—William Parsons, J. M. Lawson.

The Association then proceeded to the election of a Moderator and Recording and Corresponding Secretaries, which resulted in the choice of A. J. Waldrop, Moderator, James Grimes, Recording Secretary, and E. B. Waldrop, Corresponding Secretary. After which an opportunity was afforded to newly-constituted Churches to unite with this body, when Letters were handed in from the following Churches: Village Creek, Shades Valley, First Baptist Church at Birmingham. Letters read and the delegates invited to take their seats and participate in the business of the Association.

On motion, the Association agreed to adopt the programme of last year for the present session.

The Moderator appointed the following Committees :

ON DEVOTIONAL EXERCISES—The Deacons of Sulphur Spring Church and the Clerk. W. J. Eubank.

ON ARRANGEMENT OF BUSINESS—Elder J. A. McDonald and M. K. Vann.

ON DOCUMENTS—Elder J. H. Weatherly, T. F. Waldrop.

ON FINANCES—O. M. Smith, A. J. Nunnely.

Correspondence called for from Sister Associations:—From the North River, Letter and Minutes by her Messengers, viz: Elders J. E. Cox and Leroy Williams. Cahaba Valley, Elders J. A. Collins, M. Hendricks and J. M. Thomas, an Evangelist. Warrior River, Elders Dean and Musgrove. Tuskaloosa, Elder J. H. Foster.

Elder J. L. D. Hillyer, an Ordained Minister, being present, was invited to a seat.

Adjourned until 9 A. M., Monday.

Sabbath, October 6th, 1872. Elder J. E. Cox preached to a large and attentive congregation at 9 o'clock, A. M. At 11 o'clock, A. M., Elder J. A. Collins preached the Missionary Sermon, and at 1 o'clock, P. M., Elder J. H. Foster preached to a large and attentive congregation. Preaching at night by Elder L. Williams.

MONDAY MORNING, October 7th, 1872.

After Devotional Exercises by the Moderator the Association then proceeded to business.

Called for the Report on Arrangement of Business. Received and adopted.

On motion, agreed that the report of Elder J. M. Thomas came under the head of Promiscuous Business.

The Moderator appointed the following Committees:

ON TEMPERANCE—T. F. Waldrop, C. Williams and B. M. Waldrop—T. F. Waldrop, Chairman.

ON DOMESTIC MISSIONS—E. B. Waldrop, W. W. Praytor and W. J. Eubank—E. B. Waldrop, Chairman.

ON EDUCATION—J. H. Weatherly, A. J. Nunnely and R. K. Vann—J. H. Weatherly, Chairman.

ON SABBATH SCHOOLS—M. K. Vann, T. A. Anderson and J. A. McDonald—J. A. McDonald, Chairman.

Called for the Report on District Meetings. Report received and adopted.

Returned Correspondence: To North River, Elders H. G. Smith, J. Grimes and brother T. F. Waldrop. Coosa River, Elders J. H. Weatherly, J. A. McDonald. Warrior River, Elders J. B. Huckabee, A. J. Waldrop, Bro. W. J. McCrary, J. B. Lively. Cahaba Valley, Elders J. A. McDonald, J. H. Weatherly and Brethren W. W. Praytor, R. K. Vann, A. J. Nunnely. Ten Island, A. J. Nunnely and Elder J. H. Weatherly. Tuskaloosa, Elders, B. S. Thompson, J. M. Kent and Brethren O. M. Smith, B. M. Waldrop. Shelby, Elder J. Grimes, E. R. Bell, Licentiate. Baptist State Convention, Elders A. J. Waldrop, E. B. Waldrop, J. A. McDonald, J. H. Weatherly, J. Grimes, and Brethren T. F. Waldrop, B. M. Waldrop, W. J. Eubank, J. A. Baker, C. Williams,

Called for the Report of Committee appointed last year to visit Rock Creek Church. The Chairman of that Committee being absent, it was ordered that Elders J. Grimes, B. S. Thompson and Brother John Wilkes, who was on that Committee, be allowed time to make out a report and submit it to the Association about 12 o'clock. The report was read and received and ordered to be spread on the Minutes.

On motion, it was agreed to suspend the regular order of business

to appoint a committee to report some suitable resolutions in memory of the Rev. A. McDonald and wife. The Chair appointed Elders J. A. McDonald and E. B. Waldrop. On motion, the Moderator was added to the committee.

On motion, the committee was allowed time to report said resolutions, and have them spread upon the Minutes.

Called for report of Standing Committees:—On Temperance, Report received and adopted. Appendix A.

Called for Report on Domestic Missions. No Report.

Called for Report on Education. The committee not being prepared, no report was made.

Called for Report on Documents. Received and adopted. Appendix B.

On Sabbath Schools, no report.

On motion, Elder J. A. Collins reported some resolutions in reference to the Central Alabama Baptist Female College, which were unanimously adopted.

On motion, called for the Circular Letter. Motion carried. Reading called for. On motion, the words "little or none" were stricken out and the Circular adopted.

On motion, dismissed till 2 o'clock, P. M.; after which the Association resumed business.

On motion, dismissed from our Association, at their request, the following Churches: Roup's Valley, Prude's Creek, Pleasant Grove, Mud Creed and Big Creek.

Called for Report on District Meetings. The report of the First District was read, received and adopted.

On motion, called for the query sent up by New Bethel Church. "Is foot-washing a Church Ordinance obligation or duty of Christ's Church, as a Church? If so, where taught in the Word of God?"—Answered by the Association—No.

Called for the query from New Prospect Church, "Is it in accordance with the teachings of the New Testament, or is it the custom of Baptist Churches, for one Minister to ordain another, by himself?" On motion it was agreed to answer the query as proposed by Elder A. J. Waldrop. We think one minister has a right, in conjunction with the Church, to ordain a minister. See Paul to Titus. Yet we advise all our Churches and Ministers to follow the Constitution of our body. Article 13th.

On motion, appointed a Board of Managers on Domestic Missions, consisting of Brethren T. F. Waldrop, W. J. McCrary, J. F. C. Foster, W. J. Eubank, T. A. Anderson. T. F. Waldrop, Chairman.

On motion, Resolved, 1st, That we greatly regret the present condition of the First Baptist Church, at Birmingham, and its former Pastor, Rev. J. L. D. Hillyer. 2d, That we request Elder A. J. Waldrop to look after our cause there and aid the Church in every way that he possibly can.

On motion, appointed the next Session of this body to be held with Mt. Zion Church, Springville, commencing on Saturday before the First Sabbath in October, 1873.

On motion, appointed Elder A. J. Waldrop to preach the next Introductory Sermon.

On motion, appointed Elder J. H. Weatherly to preach the next Missionary Sermon.

On motion, appointed Elder E. B. Waldrop to write the next Circular Letter.

Called for the Treasurer's Report. Received and adopted.

On motion appointed M. K. Vann Treasurer of the Association for the next year.

On motion, agreed that all moneys be paid over to the Treasurer and he to pay over the same to their respective objects.

Called for the Report on Finance. Report received and adopted.

On motion, agreed that the Clerk superintend the printing of the Minutes and distribute the same, and that he have ten dollars for his services.

On motion, adjourned until our next Association.

A. J. WALDROP, MODERATOR.

JAMES GRIMES, Clerk.

E. B. WALDROP, Corresponding Secretary.

CIRCULAR LETTER

PREPARED FOR THE CANAAN ASSOCIATION OF ALABAMA
and read at its last meeting at Sulphur Spring, Jefferson County, Ala.,
October 7th, 1872.

DEAR BRETHREN:

By your appointment, I have prepared the Circular Letter for this meeting of the Canaan Association. The subject which was assigned me, and upon which I have endeavored to write, is the Parable of the Ten Virgins.

It seems to have been the practice of our Savior to choose for the purpose of illustrating the mysteries of the Gospel, the common and familiar occurrences of every-day-life. The parables of the Sower, the Prodigal Son and the Ten Virgins, were founded upon such occurrences as were frequent in the countries in which he taught, and went or came frequently before the eyes of his hearers.

The ceremony of Marriage as described by travelers in the East now, shows that little change has been made since the time when our Savior gave utterance to the parable under consideration. A description given by one of these travelers, of a marriage witnessed by himself, throws some light on the subject. The writer says: "After waiting two or three hours, at length, near midnight, it was announced, as in the very words of the Scripture, "Behold, the Bridegroom cometh; go ye out to meet him." All the procession employed, now lighted their lamps and ran with them in their hands to fill up their stations in the procession. Some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the crowd all moved on."

The character of the modern lamps suggests that kind, probably, referred to by our Savior. Some of them consist of a staff, with an opening at the top, to be filled with oil, in which the wick is placed. These are carried like torches. Others are made of linen rolled very tightly and saturated at one end with oil; this, also, is carried in the hand like a torch. Others consist of shallow vessels of varied shapes, that are carried in the hands like the common hand-lamp of to-day.—All were small and required frequent replenishing of the oil. Hence, when they were carried out on an occasion like that mentioned in the parable, it was necessary to take an extra supply of oil, in a vessel carried for the purpose.

In the marriage of which our Savior speaks, as was the custom of the country, the torch or lamp-bearers were ten virgins. Of these we

are told that five were wise and five were foolish. I apprehend no lesson taught by this equal division: The Savior could not have meant that the lost and saved would be equally divided, because everywhere else in the Bible the representation is that the wicked will exceed in number the righteous. Neither is there any collateral evidence to sustain the idea that of those who should profess to follow Him, exactly one-half would perish. Having, therefore, so little evidence of the motive our Savior had in making the division an equal one, a safer and wiser course, it seems to me, will be to leave that question in the uncertainty with which it is surrounded in the teachings of Him whose ways are not as our ways.

This, then, is the lesson of the parable: Of those who profess to belong to the Kingdom of Heaven, some will watch with their lamps well filled and their cans well supplied, and will be ready to respond to the summons. "Behold, the Bridegroom cometh; go ye out to meet Him." while others, less watchful, will be caught with their cans empty, and will be unable to join the grand procession of the redeemed, as they enter the pearly gates of the mansion above.

In the parable we find at the several steps, points of great similarity between the wise and foolish virgins. First, they are all virgins—there is no difference apparent to the observer in them. Second, they enter upon the watch together. They have the same professed designs. No difference is discoverable here. Third, they all alike are provided with their lamps and the vessels in which to carry the extra supply of oil necessary for the night's consumption. Fourth, they all grew weary and slept. Fifth, when the alarm is made they all go out to meet the Bridegroom. Up to this point no difference between them has been perceived. The time, however, to test the question has arrived. The lamps must be burning—the wise have oil with them in their vessels with their lamps, and can quickly have a bright, flaming light. The foolish, though they appeared to be exactly like the others, differed from them fatally. When they would trim their lamps and fill them with oil, they found nothing in their empty cans, and they ask their wiser companions, "Give us of your oil, for our lamps are gone out." But this could not be. The wise knew that they had no more than would be sufficient for their own lamps; hence they could not supply the need of the foolish virgins, but advised them to go to those that sold, and buy for themselves.

Now, the Kingdom of Heaven is like it, First, the watchers for the Kingdom of Heaven are of one race, by nature, morally equal.—Second, they watch for the same thing and strive alike to find an entrance into the same rest at last. Third, they are alike prepared with souls to save, minds to think and repent, and tongues to confess.—Fourth, they are subject to the same infirmities. They grow weary of life's toilsome watch, and sleep. The Christian seldom keeps continually awake. Fifth, the wise and the foolish alike must finally hear the summons that will put to the test their wisdom. Then the mighty difference will be seen. The wise have not depended upon the short supply of the oil of unworthy professions and a lamp of morality. They have their hearts filled with the Grace of God, and when they go down into the dark valley of the shadow of Death, they will fear no evil. Their lamps will dispel the darkness, and in the power of the regenerating grace God will be with them. The fatigue of life, the delay in the coming may make the wise even fall into sleep; but supplied with grace, they are ever ready to meet the Bridegroom when He comes. The watchers represented by the foolish virgins have not God's grace in their hearts. The light of a Christian profession and an outward show of piety may have shone along the pathway of

life, but when the hour of trial comes, the flickering light of false profession goes out and leaves the foolish watcher in darkness, and he calls on his wiser neighbors for supplies of grace; but they can only point to the Throne of Grace, alas! when it is too late, and with his lamp gone out, and no oil of love in his can, the poor wretch enters upon an eternity of Darkness.

The Baptist denomination hold by a lease of ninety-nine years from the State of Alabama, the old Capitol, at Tuscaloosa, on the condition that a school shall be kept up in the house.

The Alabama Central Female College has been in successful operation in the building for fifteen years, and is now in a state of complete organization, every department being well provided for, and offers to young ladies the very best facilities for thorough education. The value of the property to the denomination is estimated at \$200,000. Rev. Joshua H. Foster, the President of the Institution, is favorably known throughout the State for the wisdom of his discipline and the thoroughness of the training of his pupils.

RESOLVED, Therefore, that we cordially commend the school to the patronage of the public, and we think it is the duty of the denomination to sustain it.

APPENDIX A.

Report on Temperance.

We believe that a strict adherence to the laws of Temperance by all persons would greatly increase longevity and very greatly increase our capacity for doing good. There is far more benefit to be derived from the observance of these laws than most persons are aware of.— Let every brother present resolve to take strict cognisance of his daily habits, in all respects, and comply with the laws of Temperance carefully for one year, and see the result. All will be astonished to see the improvement in health and morals. As an illustration and for the encouragement of those who are willing to make the trial, read carefully the first chapter of Daniel. The four children of Judah were chosen that they might be taught “the learning and the tongue of the Chaldeans.” And the King appointed them a daily provision of the King’s meat, and of the wine which he drank, so nourishing them three years, that at the end thereof they might stand before the King.

But Daniel purposed in his heart that he would not defile himself with the portion of the King’s meat nor with the wine which he drank. And when, at his own request, he and his three companions were permitted to test the matter by ten days abstinence from the King’s meat and drink, during which time they ate the plain, simple food to which they had been accustomed, “and at the end of the ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the King’s meat.” This is proof, as a matter of health. And we see by further reading that they were allowed to adopt this plain food for the three years, and at the end of this time “among them all was found none like Daniel, Hananiah, Mishael and Azariah. And in all matters of wisdom and understanding that the King enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realms.”

This is proof of its benefits, mentally and morally.
Respectfully submitted,

T. V. B. MOOR.

APPENDIX B. Report on Documents.

We, your Committee on Documents, beg leave to report:

That on examining the letters from the several Churches, we find the following queries:

1. One from New Bethel: "Is foot-washing an ordinance, duty or obligation of the Church of Christ, as a Church?"

2. One from New Prospect: "Is it in accordance with the teachings of the New Testament, or is it the custom of Baptists, for one Minister ALONE to ordain another?"

We also find that Roup's Valley, Mud Creek, Big Creek and Prude's Creek Churches petition for letters of dismission from this body.

We would furthermore respectfully call the attention of this body and Baptists within our bounds, to the Circular of brother J. H. Foster, which sets forth in a very comprehensive and satisfactory manner the advantages and claims of the "Alabama Central Female College," located at Tuscaloosa, upon the denomination in this State.

We find nothing more to notice.

All of which is respectfully submitted.

J. H. WEATHERLY, Clin.

APPENDIX C. Report of Second District Meeting.

The District Meeting of the Canaan Association was held with the Big Creek Church on Saturday before the first Sabbath in August, 1872. Ten Churches were represented by either letters or delegates.

Debated three queries but took no vote on them.

On Sabbath, preaching by Brethren Norwood and Huckabee.

On Monday the following query, which had been proposed on Saturday, was discussed by brethren Huckabee, Kent, Norwood and Thompson: "Is foot-washing an ordinance, duty or obligation of the Church of Christ, as a Church?" Took a vote on said query and it was unanimously voted, "No."

Proposed the following query to be discussed at our next Annual District Meeting, viz: "How often should a Church receive an acknowledgement for the same public offense?" Brethren Huckabee and O. M. Smith were appointed to open the debate.

The second query, "What should be done with a member who fails or refuses to aid in the support of the Pastor?" E. C. Smith and J. B. Lively to open debate.

Third query, "Is the non-attendance of male members at Saturday Conference meeting a Scriptural cause for discipline or non-fellowship?" Kent and Grimes to open debate.

Appointed our next meeting to be held with New Bethel Church, beginning on Saturday before the third Sabbath in August, 1873. That Elder H. G. Smith be appointed to preach the Introductory Sermon and Elder G. B. Powell be appointed his alternate.

Elder B. S. Thompson was Moderator and T. F. Waldrop Clerk.

APPENDIX D.**Report of Committee appointed to Visit Rock Creek Church.**

We, your committee, appointed by this body last year to visit Rock Creek Church, met accordingly on Saturday before the 2d Sabbath in December last, after an interesting Sermon, preached by brother Huckabee. The Church being all assembled, appointed Elder A. J. Waldrop, Moderator.

On motion, the Church unanimously received the Committee, after which the Church was informed by brother Huckabee of the object of our meeting. The object being to ascertain whether the action of the Church in the restoration of W. T. Rogers, by giving him a Letter, was Scriptural or not. We, your Committee, will just state that we found the Church in harmony. After some remarks by several of the committee and others, a motion was made by the Church to rescind their former action and to call for the letter they had given Mr. Rogers, together with his credentials; and when the question or voice of the Church was taken, it was unanimous in rescinding their former action.

On motion, the Church agreed to appoint a committee whose duty it should be to demand the letter and credentials which he once peremptorily refused to give up, and in case he should refuse to comply, they were to notify him that he, the said W. T. Rogers, would be published in two newspapers—The Baptist, at Memphis, Tennessee, and The Index, at Atlanta, Ga.

P. S.—We, your committee, would further report that we demanded the letter given to Mr. Rogers, and also his credentials, and that he refused to give them up. We would further state that we left the Church in good order.

J. B. HUCKABEE,	} Committee.
JAMES GRIMES,	
B. S. THOMPSON,	
JOHN WILKS,	

APPENDIX E.**Report of J. M. Thomas.**

DEAR BRETHREN:—Though I am with you as Corresponding Messenger, yet I am with you as an Evangelist and feel it due to say that, first and last, I have spent over three months reviewing the Northern portion of your Association, trying to preach and teach and lecture all the time. This is a noble field for Missionary labor, quite too large for one Minister, and believing means cannot be raised to employ two, I would suggest that each Minister in your body give one month's service next year to the itineracy. I have tried to preach 86 times and made many lectures on missions and schools and religious progress, and have seen cheering signs of good effects. Our denominational papers and literature are scarce in this region, hence the cause suffers. I have found a half dozen destitute places where houses for worship are offered to us as a people, where Churches can be erected. I have given my best efforts to the cause of Sabbath Schools, and could give you a glowing report; but I forbear. The dear little boys and girls have supplied my wants this year, so my services have been without cost to you.

J. M. THOMAS.

TREASURER'S REPORT.

Received.....	\$123 28
For Minutes.....	\$38 48
Correspondence.....	11 00
Foreign Mission.....	36 90
Domestic Mission.....	36 90

\$123 28

M. K. VANN, Treasurer.

OBITUARY.

From the Christian Index & South Western Baptist.

REV. ALLEN McDONALD.

When a good man dies it seems proper that some suitable mention should be made of his life and works.

In obedience to this thought, I will notice, briefly, the record of the Rev. Allen McDonald, who was born in South Carolina, in November, 1791, and died at his residence, in Jefferson county, Ala., May 15th, 1872—aged 81 years.—While he was a young man he went to Tennessee, where he lived a few years; and while there the Indian war broke out. He was a young man and joined the army, and served his country under Jackson—was in that campaign all through what is now known as Talladega county, Ala.

In 1814 he was married to a Miss Phoebe Ray, and indeed, she was an "helpmeet for him." They soon came to Alabama, and settled in Jefferson county; and soon afterward, he attached himself to the Hebron church of said county. It was soon seen that the Lord had a work for him to do, and so he was licensed to exercise his gifts. The country was new, many persons coming in all eager for money, and hence in this new field of labor, there was a vast amount of work for him to do. God had given him a sound and healthful body, great zeal, strong lungs, and well did he use all his powers for God's glory. He was never regarded as a very strong man in doctrine, (yet "sound to the core,") but he was what was far better, a "good man," "known and read of all men."

In the days of "Camp" and "Protracted" meetings, Bro. McDonald was considered almost indispensable. When such meetings were appointed, he was always invited, and when he could, always attended. His work was so well understood by all that it was hardly necessary for the committee on devotion to say, "Bro. McDonald will close the exercises."

The writer of this sketch has often been with him on those occasions of which he now speaks. After the congregation had been dismissed, and all had retired to rest, some poor, wounded sinner would desire that some one should pray for them, when Bro. McDonald was almost certain to be sent for. How often we have listened to his well known voice, with all the energy of his soul ascending to God. It may be said of him: He was truly a man of "prayer" and "faith," and for hours would he thus spend his time—sometimes almost all the night would he be devoted to praying, singing, instructing and exhorting. Many stars will be in his "crown of rejoicing."

Bro. McDonald was ordained to the full work of the ministry in 1843, by Byars, Scott and Holcombe. He sustains an irreproachable character. He was one of the few men whom the tongue of slander could not reach—he was "above suspicion." His end was almost like the sainted "Enoch," he was not, for God took him. On the day of his death he ate dinner as usual, was cheerful, talking to his family, went and lay down on the bed, and, in five minutes, passed away almost without a struggle.

He leaves his aged companion and many relatives to mourn after him.—May his mantle fall upon his son.

A. J. WALDROP.

Phoebe McDonald, relict of Rev. A. McDonald, died at the late residence of said deceased, on—the—day of—1872, they having lived together as husband and wife for near sixty years. They both sleep in the same burying ground. She was soon privileged to join him on the "other shore." A. J. W.



